Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

Vol. VIII. ST. LOUIS, MO., THURSDAY, DECEMBER 5, 1901. No. 36.

The Review

Founded, Edited, and Published by Arthur Preuss.

Published Weekly at $2. a Year (Foreign $2.50.) Office: 13 N. 3rd Street. Telephone, Bridge 246A.

[Entered at the Post Office at St. Louis, Mo., as Second Class Matter in August 1896.]

TABLE OF CONTENTS.

Page

Leaders:
State Help for Our Parochial Schools? (Rev. J. F. Meifuss.) - - 561
An Extract From the Ritual of the "Catholic Elks." - - - 562
The French Culturkampf as Viewed by the "Catholic Citizen" and the "Ave Maria." - - - - 565

Subjects of the Day:
A Marian Museum.—Conditions in the Philippines.—Morality in Church Affairs.—The Danger of Patent Medicines. — The Monroe Doctrine Improved by the II. Pan-American Congress. - - - - - 566

Geographical and Ethnological.
The Eteocretans. - - - - 568

The Religious World:
Domestic:—Notes. - - - 569
Foreign:—Some New Decrees of the S. Congr. of Rites.—Notes. - - 569

Catholic Federation:
A Statement from the President of the Central Verein.—State Federation as the Groundwork of a National Federation. (A.P.)—Notes. - 570

Current Educational Topics:
The Question of School-Books.—Notes. - - - - - 572

Letters to the Editor:
Roman vs. German Letters. (Rev. J. E. Weibel.)—A Suggestion. (C. M.) 573

Sociological Questions of the Day:
The Temperance Movement in Germany. - - - - - 573

Church Music. - - - - - 574

Science and Industry:
Note. - - - - - - 574

Editorial Letterbox. - - - 574

Notes and Remarks. - - - 575

STATE HELP FOR OUR PAROCHIAL SCHOOLS?

CARDINAL MORAN in Australia and several bishops in the U. S., especially Msgr. McFaul, of Trenton, are advocating State help for our parochial schools.

"What is there wrong," asked the *Freeman's Journal* of Oct. 19th, "with Bishop McFaul's suggestion that the parochial schools should be made a part of the public school system, the boards of education to appoint examiners to inspect the parochial schools for the purpose of seeing that the secular part of their educational methods were kept up to the standard? Would not all the educational interests that the State has any concern in be adequately taken care of through the operation of this plan?"

Were we living under a Catholic government, we should be inclined to support this plea. But as we have what is called, in theory, a neutral, but what is, practically, an infidel government, great caution is needed in conceding to the State rights and privileges that might turn out to the ruin of our schools. Switzerland has compulsory education, but each canton rules its schools supreme. Hence in Catholic cantons we have nothing but Catholic parochial schools, taught in many places by sisters, and mostly inspected by the pastors. Lately the Bund, i. e., the federal government, has offered its assistance, but the Catholics and many Protestants do not want to accept it because they fear that if the Bund helps, it will also claim a certain measure of control over the schools, and in that case many religious schools would be made irreligious. Thus a Protestant writes in the Protestant *Berner Volkszeitung* [No. 76], commenting on the beautiful dictum of a State Counciller, "We want to have God in our schools," says: "If that is desired, the Bund must never

be let in.... The truly saving hand will be the one that frees the school entirely from the grip of the Federal government."

The same cry is raised in a German Protestant paper *Die Welt am Montag* [No. 40]. The Cologne *Volkszeitung* [No. 917], quoting a whole column from it and taking exception only to the criticism of the teachers made therein, admits it to be a deplorable condition that the State has taken education entirely into its own hands. "The State," it says, "is no maid-of-all-work; nor is it called to drill and exercise all youth. Only too often, however, it disregards the rights of parents and educates the young in entire opposition to their views. In the East [the Polish provinces of Prussia] we even behold a cruel attempt to teach the children a strange language and to educate them into a nationality not their own."

These warnings, coming from countries where the State supports or subsidizes all the schools, ought to be heeded here. Before we can accept State help for our parochial schools, we want to know what rights we can safely grant the State in return. Independence in poverty is better than thraldom with abundance. The more help we receive from the State, the more we shall have to fear State interference. When last summer Msgr. Bruchesi had arranged a teachers' institute for his Catholic teachers and accepted the offer of the government to defray the expense, several Canadian priests expressed to THE REVIEW their apprehension that this might lead to new encroachments by the State on the autonomy of the Catholic schools. And seeing the general run of things elsewhere, who can blame them for their fear?

Although State help is a matter of justice, to which we Catholics are fully entitled, yet it will be well for us, before accepting it, to examine whether we are not bargaining for a Trojan horse. J. F. MEIFUSS.

An Extract From the Ritual of the "Catholic Elks."

CHAN.—FIRST DEGREE.

W—— * * * perfect and exalted life.

Chan.—Sirs: The eye is the most delicate, beautiful and useful organ of the human body; it is a masterpiece of God's handiwork, the index of character, the window of the soul; it is the guide, by which the beauties of nature are reached, admired, and understood; and while we have deprived you temporarily of its use, we have done so to symbolize the darkness and the doubt in which we all wander, who are not guided by the light of faith and the teachings of holy church. Urged by the necessity of impressing clearly and indelibly upon your mind a prime essential of this order, we have thus shut out all distraction from your vision.

Curiosity has ever been a great impelling force with men. It is this that electrifies that wonderful magnet "secrecy," which attracts all mankind.

Secrecy is one of the most valuable charms of this society, and is therefore to be guarded absolutely. Hence before you shall behold even a glimpse of the hidden mysteries of this order, solemnly and slowly, weighing every word, speaking it clearly and firmly and understandingly, allowing its full significance to sink into your very soul there to ever remain, we demand of you this first indispensable pledge, the violation of which is dishonor as a man, disgrace as a Knight and ignominious casting out from our ranks. And that you may fully realize what you are doing, I shall first repeat it to you. "I promise, upon my honor as a Catholic gentleman, never to reveal directly or indirectly, by word or deed, any, even the slightest detail of the doings of this order, as they occur in this or any other council chamber, to anyone not absolutely known to me to be an equally qualified brother, in good standing; with this single exception, that I may, as a matter of confession on-

ly, reveal any such doings to my confessor. I further promise not to use or introduce or imitate any of the degree work of this order in any way outside of this society, I promise not to write, print or copy any of the written or unwritten work of this order. These promises I regard as binding in conscience upon me until death."

If any man thinks he should not take or can not keep this obligation, let him now depart. You will now repeat it after me. (All do so.) To impress it more firmly upon you I shall now give you each this reminder:

(Gives each candidate a light blow on the mouth with the back of his hand. Takes place beside banner during G. K.'s examination.)

G. K.———. I bid you to proceed.

Chan.—Worthy Sirs, behold the inscription upon this banner, the permanent general pass word of this order. (Gives it and translation.) And you, sirs, while ever mindful of that eternal sleep, do not forget that life to the good and noble has many compensations, and an ever illumined sky to him, who will observe and discharge its duties faithfully. Here, Sirs, (holding up the skull), you behold a relic of mortality, a casket that in time long past, contained the precious treasure of the human mind.

Here (pointing to the eye-sockets), from these empty sockets, fashioned by the hand of God, did once look out on the field of life and light, eyes fresh and bright and young as thine; here (still pointing to the eye-sockets) did once well up at sorrow's sight the pitying tear, that took from grief its pang. Here (pointing to the mouth) in this stronghold, guarded by these sentinels of bone, the tongue was placed; and sirs, since God forsaw the experience of guarding well the tongue, let us profit by the divine wisdom, and by moderation in its use, by truth and purity in its utterance and reverence for His holy name, please God and win the reward of the just. Here (pointing to the lower back of the skull, where the spinal cord once joined) was placed the sympathetic cord, that reached from wisdom's seat to affection's fount and prompted acts of love in charity's sweet name. Sirs, when you look upon this remnant (still pointing to the skull) of a being once endowed with life and health, as you are now, remember that the angel of death is ever hovering about, and that ere long the bodies now animated by our souls will be naught but ashes. Let our lives be such in honesty, integrity, purity and charity, that on the last day, our souls replete with happiness may enjoy the reward of a life well spent, an eternity with God.

Now, Sirs, behold this symbol emblematic of man's redemption (holding up the cross), the cross! through which was wrought out the freedom of the Christian world, the supremacy of the light of divine intelligence over the darkness of idolatry and superstition. It is the cross of the crucified Christ, of God the Saviour, of Him, at the mention of whose name, let all heads be bowed in silent adoration. It is the cross emblematic of divine fortitude, charity, and brotherly love; that for the sake of which our Holy Mother Church was crimsoned with precious and plentiful blood of her martyrs and which, by the faith and memories that it awakens in every Catholic heart, admonishes us all, Brothers of this Council, to renew the covenant with ourselves and with you, my worthy sirs (speaking to candidates) of our allegiance to our Lord, our country and our order.

Yet, worthy sirs, standing before this cross, let us remember that many times in the history of mother church, there have been societies as full of devotion to her and of promise as this. But under misguided influences they have drawn her condemnation, instead of her blessing, and their blinded members, heedless of her admonitions, unmindful of her appeals, and rebellious against her authority, have been lost to church and God. That such a fate may never be ours, let us watch and pray and pledge you all with me:

"Oh! Holy Catholic Church, tender, solicitous, protecting mother, my guide to sweet eternity. I promise by this cross unswerving loyalty and obedience to thee, even to the relinquishing of my membership in this Or-

der, if in thy wisdom it should be deemed necessary, which God forbid."

As proof of your promises before me, I shall now invest you each with the cross, and resting it upon your shoulder, remind you, that each has his cross to bear. (Gives each candidate a small cross, and rests degree cross on right shoulder of each.)

Chan.—Sirs, relying on your promises we will now prepare you for the solemn pilgrimage you are about to undertake to full Knighthood in our Order. It is customary for pilgrims to wear a distinctive garb to proclaim to all their laudable purpose, and thereby give edification, and also to secure the respect and courtesy which should be ever shown to those embarked on sacred missions. We shall accordingly now robe for your journey and let this gown not only impress you with the importance of the solemnity of your undertaking, but likewise be a reminder to you of the necessity of donning the robe of virtue for your life pilgrimage, through this valley of tears. The worthy W. will then escort you to the worthy D. G. K., to whom you will present the cross, with which you have been invested.

W., proceed:

* * *

Memorial Meeting.

In absence of Chap., Chan. takes part as follows:

G. K. — In the light of our Holy Faith, worthy Chaplain answer me. What is man?

Chap.—Man is a creature, composed of body and soul, and made to the image and likeness of God.

G. K.—Why did God make man?

Chap.—God made man to know Him, to love Him, to serve Him in this world and to be happy with Him forever in the next.

G. K.—What are the last four things to be remembered?

Chap.—Death, judgment, heaven and hell.

G. K.—When shall we die?

Chap.—We know not when, nor where, nor how.

G. K.—What say you of prayer for the dead?

Chap.—It is a holy and wholesome thought to pray for the dead.

(As the memorial meeting is public, Chan. is forbidden to bring this ritual to such a meeting. He must memorize part.)

Notice.

This ritual is the property of your Council. It should be carefully guarded so that it may not fall into the hands of strangers. Councils should provide a strong tin box with lock and key, and all the rituals and parts should be kept in it, officers should not be permitted to retain parts longer than is reasonably necessary to memorize them. The W. should be the custodian and the G. K. should see that this notice is obeyed.

This ritual in every particular of language and ceremony, must be conformed to strictly. Additions, omissions, changes, and corrections of any kind are absolutely prohibited, any such should be at once reported to the National Secretary.

All parts must be memorized. Reading parts must not be tolerated.

A penalty of $5 for the loss of a book, or $1 for the loss of a part will be exacted before another copy is furnished.

By order of Ritual Committee.

The French Culturkampf as Viewed by the "Catholic Citizen" and the "Ave Maria."

A few weeks ago a "friend" of the monks declared in the columns of the *Catholic Citizen* that the religious orders were out of date, like the old forts erected against the Indians in the Western States. Godless France acted on that same opinion when it framed the Law of Associations by which so many religious men and women have been driven from their country. Instead of condemning the outrage, whereby innocent and peaceable citizens are deprived of the inalienable right to serve God according to the dictates of their conscience, some of our Liberal Catholics express satisfaction.

The *Catholic Citizen* of Nov. 16th denies the truth of the statement made by two expelled religious and published in the *Casket*, that "the law is the product of the lodges and that they are deadly enemies to Christianity." Neither Jews nor Masons are to be blamed in its opinion, and it continues:

"There are conditions of political antagonism, temptations of Church temporalities, conflicting interests growing out of the mutual relations of the secular and religious clergy, and a variety of other conditions, to be studied in order to arrive at the true estimate of the attitude of the French people in this matter. The French people may be mistaken, and are probably wrong in enacting the Law of Associations. But it is not Atheism, nor Judaism which sends that law, after months of discussion, through the French chambers. France is still a religious country and the middle class and the peasantry who go to church on Sundays know that so important a law has not gone on the statute books without their aquiescence. There were laws of associations in the middle age—like England's Mortmain statutes—enacted by our Catholic ancestors. Does not history enlighten us as to the social forces back of such movements? Are not these similar results due to similar tendencies? The body-politic at times wishes to be eased of its load."

So the religious were threatening the very existence of the French Republic by the accumulation of the "dead hand." That was alleged against them in the French Parliament also, but proven untrue. Were the value of all convents, asylums, schools, churches, etc., possessed by the religious, divided among them, each religious, man or woman, would have $625. Therein can be no danger to the Republic, but if 160,000 persons, possessing each $625 are a menace to the Republic, it were high time to confiscate the property of all others richer than they, especially that of the millionaires, and drive them likewise from the country. Why do they not do it? It is false also that the middle class and peasantry that go to church on Sundays, have acquiesced in the law. It is this very class that has protested and is protesting; but they are a small minority, unable to check the evil.

And now comes the *Ave Maria* [Vol. LIII, No. 29] and comforts the religious by saying:

"That good will result from the persecution of religious Orders in France can not be reasonably doubted. Bismarck was a benefactor. In driving the communities out of Germany be rendered a service to foreign missions. This was not his intention, of course; but such is the fact. The drastic measures of the French government will have the same result. We have nothing to say against those religious that have elected to remain in their own country and submit to humiliating requirements. They must know that greater sufferings and more violent persecution than they have yet endured are probably in store for them. Those who have been exiled will reflect that if their work had been more generally appreciated the conditions for its continuance might have been rendered less difficult; and they will recall the precept ad-

dressed to the Apostles of old: 'When you are persecuted in one place, flee to another.' It seems to us that compliance with the divine instruction should have been a very simple matter. Religious must expect persecution betimes: it is part of their lot; and when they are driven into exile the disguised blessing to themselves may be greater than the seeming chastisement to the country from which they go out.

"It is a significant fact that there has been no great, general outcry on the part of the French bishops and clergy against the banishment of the religious. Possibly it was thought that the services of many of them might be dispensed with. In any case, the exiles have the consolation of knowing that the world is a big place, and that their assistance will be welcomed in many a foreign mission. There is the Upper Nile region, for instance, where the laborers are all too few for the harvest. It is said that in all heathendom there is no more promising field for the Catholic apostolate than the vast vicariate presided over by Bishop Hanlon. Those words of the Apocalypse, 'The harvest of the earth is ripe,' are not yet fulfilled."

What sweet consolation! Bismarck a benefactor! Waldeck-Rousseau likewise! Nero is a still greater benefactor on this principle: he helped his victims straight into heaven! Should the A. P. A., in league with such Liberal Catholics as have no use for religious orders, ever succeed in passing a similar law, how the heart of the editor of the *Ave Maria*, himself a religious, would rejoice at the "disguised blessing" of being expelled from his native land, and at the thought of "the world being a big place." How kind of him to direct the eyes of the exiled to the Upper Nile region! How thoughtful and how *Citizen*-like it is to let the French bishops and clergy think "that the services of many of the religions might be dispensed with"!

SUBJECTS OF THE DAY.

A Marian Museum. The Bishop of Sherbrooke has undertaken to establish in Canada a *Musée marial*, i. e., a collection of articles relating to the cult of the Blessed Virgin Mary, and has confided the preparatory work to the Rev. F. H. Lavallée, a priest of his Diocese. The Apostolic Delegate has blessed the project and encouraged its promoters. Father Lavallée solicits especially the coöperation of the religious communities, the guardians of sanctuaries and shrines dedicated to the Blessed Virgin, publishers and manufacturers of church goods, and all lovers of the Immaculate Mother. Among the articles especially sought for exhibition in the projected museum, of which we find a long list in our excellent contemporary *Revue Ecclésiastique* of Valleyfield [No. 10], are: books treating of the Blessed Virgin, periodicals especially devoted to her cult; prayers, musical pieces, and songs inspired by devotion to her; paintings, engravings and all sorts of pictures representing her; banners, emblems, scapulars, medals, buttons with her image; statues, large and small, busts, and statuary groups; relics, monograms, rosaries, etc. Any reader interested in this pious project should address the Rev. F. H. Lavallée, St. Charles Seminary, Sherbrooke, P. Q., Canada.

Conditions in the Philippines. What the actual condition of affairs in the Philippines is to-day (Dec. 1st) is probably not known outside of the inner administration circle in Washington. That it is extremely unsatisfactory there can be no doubt. There have been no signs of an approaching understanding between the military authorities and the Civil Commission in Manila. Gov. Taft's illness and probable return to the United States for a rest have still further involved matters, and the President is said to be seri-

ously handicapped in preparing his message by his failure to receive Gov. Taft's annual report, owing to the breaking down of two transports. To add to the general uncertainty, there is a growing impression in Washington, according to dispatches to the Philadelphia *Ledger*, that the President will find it necessary to undo much of the work of the Taft Commission, and again put the military in charge. How much truth there is in these reports it is impossible to say, because of the absolute secrecy maintained by those concerned. This much is plain, that the fighting is going on steadily, and that the Spanish reconcentrado policy of starving all the inhabitants of Samar to death is being effectively carried out by Gen. J. H. Smith's troops, that officer having declined to accede to the requests of heads of towns to give rice to their suffering townspeople. This inhuman conduct, as we called it in 1900, is exactly what we went to war with Spain about. Our newspapers rang with it, and public indignation ran high. Presto, change! Now that we are in the reconcentrado and starving-out business, it is merely an item of news not worth commenting upon. The "rebels" must be put down.

Morality in Church Affairs.

The subjoined remarks of the Chicago *Chronicle* [Nov. 4th] contain a wholesome lesson:

"That was high moral ground which Dr. Lorimer of Boston took the other day when he refused to use his personal influence in raising the debt on Tremont Temple. He was unwilling to urge those who could ill afford it to deprive themselves and their families of home necessaries for the sake of luxuries in the church. The magnetic personality of Dr. Lorimer could easily have lured the willing giver into the temptation of wronging his family 'to give to the Lord.' The doctor regarded such a use of his power as little better than highway robbery. He deemed it unworthy of his office, of the religion that he preached and the morality he claims to practice.

There are professional beggars among the clergy—men who are specially gifted in the art of persuasion, and who are employed to go from church to church to assist in raising debts. There seems to be little hesitation in employing these professional beggars, little question about using the hypnotic power of eloquence to extract money from the pockets of unwary hearers. Theft is denounced; so, too, are gambling and lotteries, but the undue use of personal power and persuasion is still admitted in the ethical code of the religious profession.

Dr. Lorimer has set a rare example, which his clerical brethren would do well to follow. Removing the mote from their own eye will enable them to see more clearly the guilty practices of those whose morals they are supposed to direct."

The Danger of Patent Medicines.

A physician in New York, declares the Brooklyn *Eagle*, advocates an authoritative analysis of proprietary medicines in the public interest, and urges that the Society of Medical Jurisprudence take the matter in hand. Our contemporary believes that the medical societies have power to deal with cases of this kind, though they have always been bashful about meddling with commercial interests, and the boards of health never do anything to restrain the sale of patent medicines, so called, that contain alcohol and opium.

According to Professor Sieberg, some of the proprietary medicines are really dangerous and should be kept out of the drug-stores. Drugs are more extensively adulterated and substituted, he says, than is generally supposed, and he is indignant that persons stricken with disease should be subjected to the danger that arises from the cupidity of manufacturers. A purely vegetable tonic recommended for the cure of drunkenness, he finds to contain 41 per cent. of alcohol, and to be a source, therefore, of merry jags. Some other compounds are so charged with opiates and poisons that if the contents were

accurately known, the druggist who sold them might be sent to jail."

To the readers of THE REVIEW there is nothing new in these "revelations," which come to us by way of the *Pittsburg Observer* [No. 26], a paper that, we are pleased to note, carries no patent medicine advertisements but one, and that of a remedy pretty generally acknowledged to be harmlessly beneficial to nervous persons. One of the ablest chemists in the West told us ten years ago that a careful analysis which he had made of a number of the most popular patent medicines, had shown them nearly all to be dangerous to the health if taken regularly; and we have more than once declared in this REVIEW (which has never, on principle, printed a single line of such advertising) that we consider it the duty of every Catholic, nay of every decent and conscientious newspaper to test any remedy offered before advertising it in its columns; and recommended as the best policy—since such testing is expensive and in most cases hardly practicable—to close their pages entirely to such matter. We are glad to see the correctness of this position more generally recognised from year to year and hope that soon there will not be a single Catholic journal in all this wide land that prostitutes its columns to the quack nostrum vendors.

The Monroe Doctrine Improved by the II. Pan-American Congress.

At the banquet given to the delegates at Chapultepec, the 14th. inst. Sr. Chavero, a delegate of Mexico, said in part:

"We had already the Monroe Doctrine, the safeguard of the New World; to complete it now comes the Diaz Doctrine, which may be concisely stated thus: 'The international law of America is based upon a peace that rests on respect for the sovereignty, independence, and integrity of each and all of the republics of America.'"

The Monroe Doctrine thus modified will certainly lose its terrors for our Central and South American cousins and will be looked upon with better grace by all Europe. Our jingos, of course, will see the door locked by which they hoped to enter for new aggrandizements. Perhaps the Diaz Doctrine was the reason why the chief delegate of the U. S. showed a lack of common politeness by refusing to lead Mrs. Diaz to the banquet-table, saying he preferred to go to bed and sleep.

GEOGRAPHICAL AND ETHNOLOGICAL.

THE ETEOCRETANS.—The *Catholic Telegraph* printed the following in its No. 46:

"Scholars are interested in the recent discoveries in Crete made by Mr. Carr Bosanquet, of the British School at Athens, in the course of excavations at Praesos, on the central plateau of Crete, and at Petras, on the north coast. Homer, among others, tells of the Eteocretans, a people who occupied the island before the Greek immigrants or conquerors, arrived. Praesos in historic times was their chief center, and it was reasonably hoped that excavations would bring to light traces of the civilisation of the Eteocretans, together with that of the later Mycenaean epoch. One specimen of the primitive language had already been found in the neighborhood of Praesos. An inscription 17 lines long in a non-Hellenic language—presumably Eteocretan—was in fact found by Mr. Bosanquet. It was in Greek characters of the fifth century B. C. A mile from the town various objects of the Mycenaean period were found, among them a beehive tomb and other tombs containing many vases of various periods."

The most important and interesting work we have on this and allied subjects is 'Gli Hethei-Pelasgi,' in three volumes, by Rev. P. de Cara, S. J.

His theory is that the Eteo-Pelasgians came from Asia Minor and that the peoples which settled Italy were their descendants. In Quad. 1233 of the *Civiltà Cattolica*, to which he is a regular contributor, P. de Cara develops a new argument for his thesis from the "templa auguralia" (entrails aranged for divination purposes) recently found in Babylon and Etruria. He says there can no longer exist any doubt that the Etruscans came from Asia Minor, most likely from Lydia.

The Religious World.

...Domestic...

....Mormonism is slowly gaining a foothold in New England. Several Mormon elders are working in Massachusetts, and a Boston office for the dissemination of the doctrines of the Latter Day Saints has been established almost within the limits of Copley Square. Probably there are no more members of the Mormon Church in Boston to-day than there were a year ago, but because the society formed in that city does not increase in numbers does not signify that the missionary efforts of the elders in that neighborhood have been fruitless. Within the last year possibly one hundred have been "converted" in New England; in New York and Pennsylvania the number has been about one hundred more. Their increase here is not noted, however, because as fast as families accept the faith, they move West to settlements where they will not be alone in their belief. Few "converts" have been obtained within the year in Boston. Although the presiding elder of the conference is located in Boston, the work of his fourteen assistant elders has been directed almost exclusively to the rural districts.

....Dr. Pallen, writing in the *Pittsburg Observer* [No. 26] enquires into the reason of empty churches, so bitterly complained of by Protestant preachers, and rightly declares it to be the want of religious schools. "You can not expect children educated without faith and God to be true to God when they grow up." By insisting, out of sheer hatred for Catholicity, upon a purely secular school system, "Protestantism has simply bitten its own nose off to spite its face."

....We learn by way of Pittsburg (*Observer*, No. 26), that Archbishop Elder of Cincinnati, in a circular letter to the German-American pastors urges them to preach from time to time sermons in the English language for the benefit of the younger generations, who have asked for this privilege. We should like to see this circular.

....Archbishop Corrigan is preaching in his Cathedral in New York a series of sermons on Socialism, and for the sake of the Rev. Thomas McGrady, of Bellevue, Ky., and a (happily small) number of deluded lay Catholics throughout the land, we are glad to see both the secular and the religious press print copious extracts from these timely and thoroughly orthodox instructions.

...Foreign...

Some New Decrees of the S. Congr. of Rites.

We find in the *Revue Ecclésiastique* of Valleyfield [No. 10] the text of a decree of the S. Congregation of Rites, dated Dec. 7th, 1900, which says that in the Litany of the Blessed Virgin, after the three Agnus Dei's, the later editions of the Roman Ritual should be followed which omit the traditional "Christe, audi nos," and "Christe, exaudi nos." The versicle and response as well as the oration may be changed to suit the season.

The same sacred Congregation, in reply to a dubium, has decreed that, if the two orations of the Missal "Pro Ecclesia" and "Pro Papa" happen to be both obligatory on the same day, one by virtue of the rubrics, the other by episcopal ordinance, both must be recited.

According to a Decretum Urbis et Orbis under date of Feb. 10th, 1901, the feast of St. John the Baptist will from 1903 be celebrated throughout the universal Church as a "duplex minor."

....On Sunday Oct. 20th, Pope Leo XIII. completed 23 years and 8 months of his pontificate. His reign has thus risen very high in the scale of duration, being now the sixth in order, and if he is spared until the octave of Epiphany it will be the fifth longest of papal reigns. The popes who have reigned longer than Leo XIII. are: St. Peter [33-67], with a reign of 34 years, 6 months; Pius IX. [1848-78], 31 years, 7 months and 22 days; Pius VI. [1775-98], 24 years, 6 months and 14 days; Adrian I. [771-95], 23 years, 10 months and 27 days; and Sylvester I. [314-37], 23 years, 10 months and 24 days.

....Some interesting statistics are published by the *Tijd* of Amsterdam concerning the growth of Catholicity in Holland. Fifty years ago the Catholics were estimated to form about 40 per cent. of the population. By 1869 this percentage had gone down to 35. From that date till 1899, whilst the general growth of the population was from 12 to 13 per cent., that of Catholics was only from 10 to 12; so that at present it is reckoned that these form only about 33⅓ per cent. of the Dutch people. What is the cause of this relative decrease? The *Tijd* suggests several reasons. One is the constant influx of the population into the towns, where so many Catholics easily lose their faith; another is the relatively poor condition of the Catholic provinces of North Brabant and Limburg; lastly the great numbers of clergy and religious. The latter, it is said, number more than 2,000 communities, with 16,500 male and 11,150 female members, or 1 per cent. of the entire Catholic population. The Amsterdam organ thinks that with the growth of prosperity among the Catholics, their percentage of the general population will also rise.

....*El Tiempo* [No. 5437] publishes a correspondence, dated Cali, Colombia, Oct. 13th, from which we learn that Leo XIII. has instituted two new archdioceses in Colombia, one in Popayan, the other in Cartagena; also two new bishoprics, in Manizales and Garon.

We learn also that the second attempt of the revolutionists, aided by the Liberals of Ecuador, Venezuela, and Nicaragua, to upset the Colombian government, has completely failed, and that the successor of Alfaro, General Leonidas Plaza, seeks friendly relations with Colombia and tries to preserve a friendly neutrality.

To judge from No. 10 of the *Notre Dame Scholastic*, some of the students of that institution are devoting a considerable portion of their time to the study of love problems and the writing of ditto letters.

Catholic Federation.

A Statement from the President of the Central Verein.

President Gonner of the Central Verein sends us a lengthy explanation of the recent circular addressed by him and Secretary Bourscheidt to the branch societies of the Central Verein, dissuading them from sending delegates to the Cincinnati conference. He declares that he stands firmly upon the resolutions adopted by the Verein at its Bridgeport convention and considers a participation of the local branch societies in the national congress a measure apt to promote centralisation rather than federation, and therefore opposed to the constitution of the National Federation itself, which guarantees autonomy to all existing organisations. Besides he holds that it will be better to have a limited number of select delegates, experieuced in society matters, together at Cincinnati, than a large mass of promiscuous representatives.

Mr. Gonner has no objection to the sending of delegates on the part of the various German State unions. He is moreover in favor of a preliminary caucus of all the German delegates to ensure harmonious and concerted action at least on the part of one of the various elements to be represented. He advises the German delegates to proceed with great caution in this whole matter. When the German Catholics of Ohio, a number of years ago, were trying to organise a State federation of all Catholics without regard to language or nationality, he says, the present treasurer of the Federation, Mr. M. P. Mooney, frustrated the hopeful plan by his strong opposition to the motion to print the proceedings both in the German and the English language. "We do not want to tear down, but to build up. In Ohio the attempt to bring about a State Federation resulted in tearing down [as the dissension arising from Mooney's conduct not only prevented the organisation of a general State Federation, but seriously weakened the already existing German Staatsbund], and it will be necessary to keep our eyes wide open from the very start to prevent the Cincinnati

conference from winding up in disaster..... The Central Verein is opposed to centralisation, but in favor of federation."

✱

State Federation as the Groundwork of a National Federation.

H. J. S. writes to THE REVIEW to express his misgivings with regard to the plan of Federation to be worked out at Cincinnati and to suggest another, by which he thinks more can be accomplished with less expense and without the danger of diverting our various Catholic societies from their proper aims and of kindling a political reaction against us among the non-Catholic majority.

It is to establish in every State of the Union a State federation after the example of those already existing among the German Catholics in Arkansas, California, Connecticut, Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Missouri, New York, Ohio, Pennsylvania, Wisconsin, etc.

"What has been done through organisations in Wisconsin, Illinois, Ohio, and Missouri in protecting the rights of Catholics, Catholic parents, in avoiding obnoxious school laws, is a matter of history," says our correspondent: "yet I have never come accross an attack upon them because of taking prominent part in State or municipal legislation; because the parties concerned are known to each other personally; representatives, in Congress or State legislature or municipal council, know their constituents, and vice versa."

That we have not in Congress, the State legislatures, and city councils the number of representatives to which we are entitled, our correspondent thinks is our own fault,—a fault for which State federations will be a much more efficacious remedy than a National Federation. He adds that another advantage of a State union over a national Federation would be that it would bring clergy and laity into closer touch with one another. At the meetings of the German *Staatsverbände* the reverend clergy have invariably been well represented and their participation in the debates and resolutions has been productive of much good.

We fully share these views, but do not believe they tell against the plan of a national Federation. Rev. Dean Hackner some years ago developed the idea that State federations were the "primum necessarium" and only substantial basis for a successful national organisation, and THE REVIEW espoused this view. Since there are as yet so few State federations, it might be argued that the plan which is to bring together delegates from all parts of the land in Cincinnati next week, is premature. But what is there to prevent the Cincinnati conference from recognizing the need of State federations as a *conditio sine qua non*, and the delegates thus convinced from taking up the work of organising State federations in their home bailiwicks? From whatever coigne of vantage we view it, we can not but expect beneficent results from an interchange of opinions between Catholic men gathered together from all parts of the land. —A. P.

✱

Speaking of the *Catholic World's* opposition to Federation, Dr. Pallen says in the *Observer* (No. 26) that it is inspired by a mistaken notion of prudence. This same mistaken notion, he declares, has held us so lamentably back in securing our rights and that recognition which is our due in this our own country. "We have been kept crowded under the back steps simply because we have been too timid to come out, in the open and square American fashion, and claim our right to walk upon the front steps with the rest of them."

Dr. Pallen thinks that, far from hurting us politically, the very possibility of a Federation is sufficient reason in the eyes of politicians, whether in or out of any administration, to extend the open hand to us and express the best possible good will to do anything under the sun for us.

Mothers are, as it were, guardian angels that guide the world, though they remain invisible as the angels.—OZANAM.

The hero is the man who is immovably centered.—Emerson.

EDUCATIONAL TOPICS.

The Question of School-Books.

Hon. J. Sterling Morton, Commissioner under President Cleveland, said last September in an address to the National Association of Merchants and Travelers in convention assembled at Chicago:

"In many of the States the common-school system has been debauched, so that it assumes general parenthood for the commonwealth. The books are purchased by the State. Thus the great lesson of ownership, of care, of thrift, which was instilled under the old system, when each child received the books from his parents with the injunction to take good care of them, each book being carefully covered with strong cloth by a competent and thrifty mother in order that the money invested therein might not be wasted or lost, is eradicated from the mental and moral discipline of the pupils.

"The ownership of books by the children in the old-fashioned country school carried with it a lesson in self-reliance, in self-denial and in economy, which not one of the public schools of to-day teaches half so well. Now, in many of the States the educational system is primarily for the benefit of certain types of modern educators, rather than for the intellectual expansion and training of pupils. Boards of education in many of the cities of the northwestern States have been involved in great scandals of corruption, because of the bribes which have been alleged to have been paid to their members by the agents of the publishers of certain classes of school-books. The frequent changes of text-books in the public schools are largely the result of the log-rolling of book agents with boards of education; and the unnecessary taxation thus saddled on the citizenship of the country runs annually up into millions of dollars."

"A Tax-Payer," who communicates this valuable utterance to the *Catholic Telegraph* [No. 47], proposes in connection therewith a pertinent question:

"What are we to think of the wisdom of those Catholics, some of them educators, by the way, who imagine that our schools in order to keep up with the times, should immediately adopt every change that is made in the public schools, although experience has taught them to suspect both the utility and the stability of such changes?"

He adds: "If our methods of education are solid and thorough, we need not care what 'certain types of modern educators,' as Mr. Morton calls them, say or even think. But as tax-payers we have a right to object to expensive and useless fads in the common schools, even though the children of others, and not our own, are the moral and intellectual sufferers."

§ Mother Julia, Provincial of the Notre Dame Sisters of Namur in the U. S., died in Peabody, Mass., Nov. 12th, and was buried in the mother-house of the congregation at Cincinnati. She held the office of Provincial since 1886. She was the foundress of Trinity College, and Father Walsh, the Superintendent of Boston's parochial schools, has paid her the compliment that she possessed such a vast fund of practical knowledge on educational subjects that after every conversation with her he found it useful to take notes for future application in his work.

§ In Oakland, Cal., Fathers McSweeney and King are waging a fight against the Board of Education for introducing into the public high school, as a "literary" text-book, a certain compilation of excerpts from the Bible. They rightly insist that, the constitution of the State prohibiting sectarian teaching of any description in the public schools, it is a manifest violation of the law to insinuate into the curriculum, under the mask of literature, or in any other disguise, teaching of a religious nature. The *Monitor* announces that, unless the School Board yields to the dignified and respectful protest and revokes its manifestly incompetent authorisation of these "Bible Studies," recourse will be had to more vigorous measures.

Letters to the Editor

Roman vs. German Letters.

To the Editor of The Review.—*Sir:*

Your recent article about the substitution of Roman for German script was very welcome. Years ago I tried to abolish the German letters in the schools of N. E. Arkansas for the reason that most scholars leave the schools long before they can master both alphabets and consequently mix them up in a horrible manner. I was repeatedly criticized for it, and even the good sisters returned with their scholars quietly to the German script, to the detriment of the pupils.

The postmaster here tells me that he uses Latin letters altogether and that in money-orders, etc., they are forbidden to use German letters. There are schools in Switzerland where only Latin penmanship is taught, and why should we bother our poor children in America, especially in the country, where as a rule they receive not more than five to six years' schooling, with German letters, whilst they could read and write German as well without this additional burden?

(Rev.) J. E. Weibel.

Eschenbach (Switzerland), Nov. 9th.

A Suggestion.

To the Editor of The Review.—*Sir:*

Will The Review kindly tell Rev. W. H. Ketcham that there is no need of an appeal in behalf of Catholic Indian Schools, because the Paulists say that "President Roosevelt is determined to give Catholics all that they can reasonably ask, and there will be nothing denied them that belongs to their rights." So, if Rev. Ketchman will not in person take the trouble of asking the President, then let the Paulist Fathers do the asking for him, and all will be right.—C. M.

Sociological Questions

The Temperance Movement in Germany.

That the temperance movement is making headway in Germany is proved by the fact that the University of Breslau lent its great hall the other day for the annual conference of the Society for Combating the Abuse of Spirituous Liquors. In his opening address the President, Baron von Diergardt, declared that three milliards of marks were annually spent in the German Empire on intoxicating liquors, and only twelve milliards on food. It was estimated that on an average every German man, woman, or child consumed ten litres of pure alcohol, or thirty litres of spirits, in a year, which meant five glasses of spirits for each person daily. The people generally had no conception of the dangers of alcohol. This was especially the case in Upper Silesia. Among the working classes in that part of the country, when a child cried, it was the custom to place a sponge dipped in spirits in its mouth. The very infants were thus accustomed to schnapps. He said that the campaign against alcohol was closely connected with the struggle against tuberculosis. Millions were spent upon hospitals, asylums, and sanatoria, but the root of the evil was neglected. The reason why they could not achieve success was that everywhere in the State they came in collision with those who were interested in the traffic in alcohol. As a matter of fact, the State itself was interested in this traffic, since it derived a revenue of 165,000,000 marks from spirits and 100,000,000 marks from beer. It was a matter for gratification that methylated spirits were more employed for technical purposes, as this diminished the interest of the State in their consumption as beverages. The professors of the Breslau University have issued an appeal to the students pointing out the evils of indulgence in alcoholic liquors, and protesting against the folly and indecency of drinking contests.

.... CHURCH MUSIC....

The program for a "sacred concert" held in St. Malachy's Church, Chicago, the other week, comprised, according to the *New World* (Nov. 2nd) such pieces as the Ouverture from "William Tell," by Rossini; Cantabile from "Samson and Delila," by Saint-Saens; Grand aria from La Jonive, by Halery (?); a sacred song, "The Way of the Cross," sung by Rev. J. F. Callaghan; Selection "Barbe Bleu," by Offenbach; and in conclusion, the March, "Spirit of Liberty," by Sousa.

How refreshing to turn from such a hodge podge to the program of the Second Cecilian Festival, held about the same time in St. Boniface Church, in this city:—1. Ecce Sacerdos, by P. Rampis; 2. Tui sunt coeli, by Oberhofer; 3. Gloria from Witt's "Missa Septimi Toni"; 5. Justus ut palma, by Mitterer; 6. Afferentur Regi, by Singenberger; 7. Regina Coeli, by C. Becker; 8. Sanctus from the Missa in honorem S. Jacobi, by Quadflieg; 9. Agnus Dei from Mitterer's Mass in honor of the Holy Ghost; 10. Haec dies, by Habert; 11. Salve Regina by Singenberger; 12. Emitte Spiritum, by Habert; 13. Laetentur coeli, by Kornmüller; SERMON BY REV. E. J. LEMKES; 14. Ave verum, by Singenberger; 15. Tantum ergo, by Mitterer. In conclusion: "Holy God, We Praise Thy Name," sung by the entire congregation.

SCIENCE AND INDUSTRY.

A remarkable shell of a new type has been introduced into the German army, and is receiving the close attention of the British War Office. By the introduction of a cartridge composed of amorphous phosphorus into an ordinary charge of smokeless powder, thick white smoke is emitted when the shell bursts, thus showing the gunners, even at the greatest distance, how close the projectile has gone to the enemy's position. By increasing the proportion of this chemical operation, which will not lessen the bursting effect, it has been found possible to deposit in front of an enemy's position a thick bank of white smoke, which for many seconds will altogether obliterate his view of the field. —P. A. H.

EDITORIAL LETTER-BOX.

Rev. P. Phil. R., O. S. B.—I should like to have all the information you have gathered on the matter referred to in your letter.... *Rev. C. Br.*, N. Orleans. — St. Louis has several successful parish mutuals which insure their members against sickness and defray funeral expenses from moderate monthly dues. We think Mr. Jacob Humm, 17 S. Broadway, can give you more detailed information..... *J. P. T., Quebec.*—R. S. refers you also to the Dubuque *Catholic Tribune* of March 29th, 1900.... *Rev. Th. H., Phila.*—We were assured a few years ago, by a priest who claimed to know positively, that the person you refer to is a "sacerdos defectus" and an ex-monk. Ever since a Jesuit Father ventured to criticize in THE REVIEW the pagan ideals and tendencies of his publication, he has not sent us a single copy. If you want a really good Latin periodical, both in matter and form, we would advise you to subscribe to the *Vox Urbis*, of Rome, for which any Catholic bookseller will take your order..... *Rev. G. P., Paris.*—Thanks for your kindness. I shall follow your advice. What is the address of the editor of the *Ami du Clergé?*

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

First Religious Instructions for Little Ones. By Rev. Albert Schaffler. Net $1.25.

General History of the Christian Era. Vol. II: The Protestant Revolution. By A. Guggenberger, S. J. $1.50.

Scripture Manuals for Catholic Schools: The Gospel according to St. Mark By Rev. S. F. Smith, S. J. 95 cents.

The Liturgical Year: Time after Pentecost, vol. IV. By Rt. Rev. Dom Prosper Gueranger. Net $1.75.

The Marriage of Laurentia. By Marie Haultmont. Net $1.60.

The King of Claddagh. A story of the Cromwellian occupation of Galway. By Thomas Fitzpatrick. Net $1.25.

Sermons; by the Mt. Rev. Dr. Moriarty. 2 Vols. Net $4.75.

Gems from Geo. H. Miles. Edited by Rev. Thos. E. Cox. Padded leather, gilt top. $1.

In a Walled Garden. By Bessie Rayner Belloc. Net $1.25.

A Passing World. By Bessie Rayner Belloc. Net $1.25.

By the Grey Sea. Net 60 cts.

A Benedictine Martyr in England. Being the Life and Times of the Ven. Dom John Roberts, O. S. B. By Dom Bede Camm, O. S. B. Net $1.25.

Thoughts on Hell. A Study in Eschatology. By Victor Morton. Net 50 cts.

Monasticism: What is it? A forgotten Chapter in the History of Labor. By H. J. Feasey. Net $1.

God and the Soul. A Poem. By Rt. Rev. J. L. Spalding, D. D. $1.25.

Chats Within the Fold. Little Sermons from a Lay Standpoint. By H. J. Desmond. Net 75 cts.

Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net $2.

Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net $1.

Photograph of Members of the 2nd Eucharistic Congress. $2

NOTES AND REMARKS.

The Parisian journal *Voltaire*, whose name is indicative of its tendency, the other day asked: What has become of the celebrated Père Didon? Has he been exiled to Corsica or punished in some other way for his compromising utterances of two years ago? etc.

Père Didon has been dead these many moons, and the *Univers* remarks with an irony too fine, we fear, for the dull wits of the *Voltaire* editors:

"We hope the government will, in deference to the *Voltaire's* wishes, set its cleverest sleuths upon the trail of Père Didon to find him and bring him back. At the same time it might also make a search for a certain Père Lacordaire, another Dominican and an exceedingly dangerous man, who, it appears, also enjoys a certain degree of notoriety."

There is material for deep reflection in this inconspicuous little item in the Chicago *Chronicle* of Nov. 24th:

"Mrs. George Gould creates a sensation in society by appearing with her six pretty children all gathered around her in an apparently affectionate group. Mrs. Gould is not the only woman of Gotham society who boasts a large family, and the manner in which she brings her children forward shows that she is proud of them."

Students of Juvenal will not be at a loss for drastic comments on this significant news item.

As our readers are aware there is a movement on foot to reduce the number of Irish members in the House of Commons. We have already pointed out that this would be an injustice, as the representation of Ireland was settled by the Act of Union itself. John Morley, M. P., in a recent address at Foxfar, Scotland, brought a still more telling argument: If the number of Irish representatives in the lower House be reduced, the laws affecting Ireland will be settled in the last issue by the House of Lords, in which not a single direct representative of the National majority of Ireland has a seat or vote. This would reduce the constitutional government of unhappy Erin to a complete farce.

The *Buffalo Volksfreund* reports the organisation of "the first Catholic laboring men's society in the United States," in St. Anne's parish in that city, which is in charge of the Jesuits. The society has fifty-two charter members and is presided over by a board of nine officers. It is open to all Catholic laboring men of good repute and over eighteen years of age. We hail this foundation as the nucleus of a strong Catholic social movement after the mind of the holy Father, for which several eminent Buffalo clergymen, notably Rev. Dr. A. Heiter and Rev. P. Maeckel, S. J., have been laboring for some time.

A gentleman named Strange, who was a fine lawyer and conceded to be an honest gentleman, told his wife, that when he died he did not want any long-strung-out inscription on his tombstone. His wife asked him what he would have put on it. He replied: "Here lies a lawyer and an honest man." She said if nothing else was there the people would not know who he was. He replied: "Everybody will say 'that is Strange.'" The gentleman died and the inscription was placed upon his tombstone. An Irishman passing through the cemetery read the inscription, "Here lies a lawyer and an honest man," and he said to a bystander: "How the devil could they get both of them in one grave."

A priest of the Diocese of Pittsburg furnishes the *Catholic* [No. 45] of that city with some specimen letters that he receives from time to time, together with his brother-priests, which seem to indicate that the writers take the average Catholic clergyman to be either a fool or a knave. We know what sort of missives these are,—circulars from speculators

and whiskey merchants chiefly. And like our contemporary, we are of the opinion that the firms that send them out, even if they offer altar wine under apparently good guarantees, should not receive the patronage of the reverend clergy.

The *Saturday Evening Post* of Nov. 9th published an article on "The Ideal City," by Tom L. Johnson, Mayor of Cleveland. Among other things the Mayor relates how he closed the Cleveland dives:

"The ideal police system is yet to be found. One thing is certain: the system so generally in vogue of making sporadic raids on disorderly places fails entirely of effectiveness. No permanent good was ever accomplished by a police raid on a disorderly resort. The keepers pay their fines and resume business. They make good their losses by perpetrating additional outrages on the public. My father was at one time the Superintendent of Police in Louisville, Kentucky. The most difficult question he had to deal with was the regulation of low saloons, dance halls and other resorts. He found, after repeated experiment, that the most effective measure with places against which complaint was made, was to station a policeman in uniform at the door. The policeman was instructed to inquire the name and address of every one who went in and out. Of course, in most instances the man declined to give either, but the presence of the policeman and the query were sufficient to keep that particular person away from there, and the result was that the business of the place was ruined.

"Since the present administration has come into power in Cleveland this method has been tried with excellent results. We have driven six disorderly establishments out of business, and have closed up twelve dives that were the resorts of notorious thieves. The disorderly and criminal element, having lost its choicest meeting-places, has found Cleveland very unattractive. Some of the resorts that we closed made a considerable show of resistance. One man who kept a particularly vicious dive, withstood the presence of a policeman at his door for six months. He brought all sorts of political and personal influence to bear to secure the withdrawal of the policeman, and when he found this unavailing, he declared he would run anyhow. At the end of six months, however, he threw up the sponge."

The plan is excellent, but unfortunately there are not enough Johnsons to execute it.

The Baltimore *Sun*, Nov. 21st, reviewing the Rev. E. Taunton's 'History of the Jesuits in England,' says among other things:

"We do not like the tone of the book in any part. Occasionally there is grudging justice done, as in the case of Campion, but it is hidden amid a mass of fanaticism which can see nothing good in Jesuitism. We grant that Parsons was a mistaken enthusiast.... but he was not all bad, and all English Jesuits were not of his stripe. The manner in which Mr. Taunton endeavors to implicate Parsons in complicity in the plots against the life of Elizabeth is the most disingenuous piece of special pleading we have read for many moons; he disregards all the evidence which he himself adduces.... There is a mass of detail in the book and for this it possesses some value. But all is intended to bear witness against the accused, and so loses worth of comparison. Mr. Taunton can see but one side of the shield, and so has written a book which can as readily be classed among works of fiction as among works of history."

What a sad spectacle to see a non-Catholic daily obliged to vindicate the Jesuits against the unfair charges of a Catholic!

Our esteemed contemporary, the *Courrier de Bruxelles*, in its Supplement Illustré du Dimanche for Nov. 3rd, publishes a group picture of twelve aged couples who recently, on the same day, celebrated their golden wedding in the Belgian town of Marbois-Marbisoux. Twelve simultaneous golden weddings in a town of 2,334 inhabitants is certainly a rare occurrence. To judge from their likenesses, the twelve venerable couples are all still hale and hearty.

ST. JOHN'S SEMINARY
3 8151 001 32408 3

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.